J. P. Resen.

Logica problemata ex lib. II. Organi. qui est de categoriis.

Havn., 1596.

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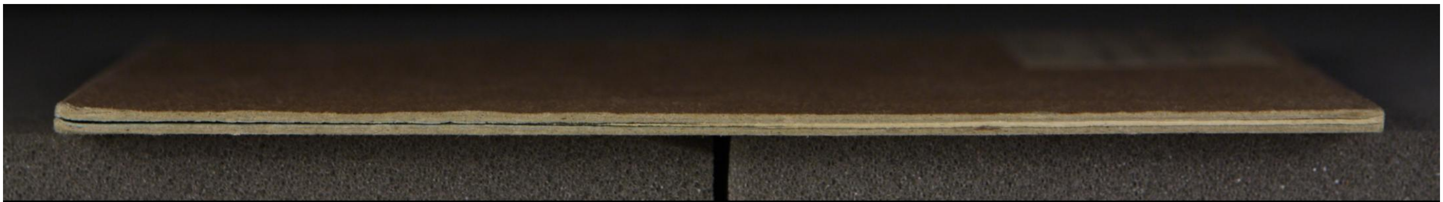
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LOGICA

PROBLEMATA

REPETITA

EX

Libro ſecundo Organi, qvi eſt de Categoriis.

De qvibus explicandis, diſputabit, ad Diem XXXI. *Menſis janvarii,*

JOH. AND. ROESKILDENSIS.

*

Præſide

JOH. PAVL. RESENIO

HAFNIÆ.

Impreßit Matthias Vinitor.

CIϽ IϽ IVC.

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PLATO

Epiſtola VII. *ad Dionis familiares & amicos.*

* + *

Ἅμα αὐτὰ ἀνάγκη μανθάνειν, καὶ τὸ ψεῦδος ἅμα καὶ ἀληθὲς τῆς ὅλης οὐσίας, μετὰ τριβῆς πάσης, καὶ χρόνου πολλοῦ: ὅπερ ἐν ἀρχαῖς εἴπομ. Μόγις δὲ τριβόμενα πρὸς ἄλληλα αὐτῶν ἕκαστα, ὀνόματα καὶ λόγοι, ὄψεις τε καὶ αἰσθήσεις ἐν εὐμενέσιν, ἐλέγχοις ἐλεγχόμενα καὶ ἄνευ φθόνων ἐρωτήσεσι καὶ ἀποκρίσεσι χρωμένων ἐξέλαμψε φρόνησις περὶ ἕκαστον, καὶ νοῦς, συντείνων ὅτι μάλιστ' εἰς δύναμιν ἀνθρωπίνην.

PROBLEMATA
EX
LIBRO CATEGO-
RIARUM.

I. Ex Cap. 1.

VTrum Fortis recte dica-tur à fortitudine: an contra?

II. ex 2.

Homo & hic qvidam homo recte dicantur eſse in nullo ſubiecto: nec ne?

III. ex Cap. 3.

An qvæ fuerint differentiæ alicujjus attributi, eædem etiam ſubjecti eſſe debeant?

IV. ex 4.

Vtrum Categoriæ recte enumerentur decem: an poſsint commodius recenſeri plures vel pavciores?

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V. ex 5.

An una magis ſubſtantia, qvam alia?

VI. ex eodem.

Num partes recte dicantur eſſe in totis, ut in ſubjectis?

VII. ex eodem.

An omnis ſubſtantia videatur ſignificare hoc quiddam, ſev ſingulare?

IIX. indidem.

Subſtantiis ſit qviddam contrarium: nec ne?

IX. indidem.

An ſubſtantia omnis & ſola ſit capax contrariorum?

X. ex cap. 6.

Num contrarietas Qvanti, maxime videatur eſſe in loco: & ab eo propterea ducatur definitio cæterorum qvoq; contrariorum: an non?

XI. ex eodem.

An æqvale & inæqvale ſev par & impar Qvanto tantum conveniant?

In

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XII. ex 7.

In omnibus conſiderari poßint τὰ πρός τι: *nec ne?*

XIII. ex eodem.

Num τὰ πρός τι *recte videantur eſſe ſimul natura: an non?*

XIV. ex eodem.

Num τὰ πρός τι, *ſint æqvè nota: an non?*

XV. indidem.

An de unoqvoq; dubitare non ſit inutile?

XVI. ex cap. 8.

Recte dixit avtor Qvalitatem ſecundum qvam qvales qvidam eße dicuntur: nec ne?

XVII. ex eodem.

Vtrum Habitus & Affectio ſint una ſpecies: an plures?

XIIX. ex eodem.

An habitus amitti poßint?

XIX. ex eodem.

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Vtrum paſſiones ſint Qvalitates; an ad aliam categoriam pertineant?

XX. ex eodem.

Vtrum colores eodem modo dicantur patibiles qvalitates, qvó reliqva objecta ſenſuum: an diverſo?

XXI. ex eodem.

An Formam in qvarta ſpecie avtor, accipiat tantum pro externa?

XXII. indidem.

An alius qvidam Qvalitatis modus eſſe videatur, præter qvatuor iſtos, qvi maximè ferè dicuntur?

XXIII. indidem.

Recte ne juſtitia alia magis avt minus dicatur juſtitia?

XXIV. indidem.

Num genera recte dicantur eſſe τὰ πρός τι: *ſed nihil tamen ſingulorum?*

XXV. ex cap. 10.

Vtrum neceſſe ſit alterutrum eſſe in animalis

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nimalis corpore, avt morbum avt ſanitatem: an ſint aliqva, etiam corpora nevtra?

XXVI. ex eodem.

Fieri ne poßit mutatio à privatione ad habitum?

XXVII. ex II.

An malo aliqvando ſit contrarium bonum: aliqvando malum: & ipſum medium utriq;?

XXIIX. ex eodem.

Vtrum bonum & malum ipſa ſint potius genera aliqvorum, qvam in genere?

XXIX. ex 13.

An qvæ natura ſimul dicuntur & convertuntur ſecundum exſiſtendi conſecutionem, vt duplum & dimidium: ita ſe habeant, ut alterum neqvaqvam ſit cavſa, qvare ſit alterum?

XXX. ex eodem.

Num ea qvæ ex eodem genere à ſe invicem ſunt disjuncta, recte dicantur ſimul eſſe natura.

An

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XXXI. ex cap. 15.

An modus qvo dicitur vir habere uxorem, & uxor virum, recte videatur avtori modus habendi alieniſsimus?

XXXII. ex interpretibus.

Vtrum nomina potius qvam res ſpectentur in Categoriis, vel contra: an nevtrum?

XXXIII. ex iisdem.

An doctrina Categoriarum ſit referenda ad Logica potius qvam ad τὰ μετὰ τὰ φυσικά?

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